The American Friend

Old Series
Vol. XXXIII. No. 39

SEPTEMBER 30, 1926

New Series
Vol. XIV. No. 39

Francis of Assisi

Brother of men, by fearless proofs to kings,
Thy rule of poverty and readiness
To suffer for thy faith, in strain and stress,
Did lead thee deeply into spiritual things;
There, melted into radiant love that brings
Unparalleled power to serve, with tenderness;
Thy ministry continues still to bless
Mankind, and lift our souls on joyful wings.
The lapse of time lends brilliance to thy light—
Which, flickering, seemed to fail, now long ago—
A beacon flame for all, by grace, made free;
Men, seeing truth, like thee, with all their might
To strive, that love and joy and peace may grow,
Have caught the passion of humanity.

—JOHN R. WEBB

Died at Assisi, Italy,
October 3, 1226.

ON THE HORIZON OF THE CHRISTIAN CHURCH

MISSION COUNCIL MAKES STATEMENT

The annual Japan mission council of the Methodist Episcopal church held recently at Karuizawa, Japan, after reviewing the situation created by the American immigration legislation of 1924, declared that they have no sympathy with those agitators on both sides of the Pacific who for purely selfish political and economic reasons continue to foment international prejudice and suspicion between Japan and the United States. We believe, they said, that if any criticism is to be made of the policy of those committees that are striving to effect a change in American immigration legislation as regards Japan it is that they have not been clearly and consistently more inclusive and fundamental. The present immigration and naturalization laws of the United States are offensive to the self-respect and national dignity of all Asiatic races. Some remedy for this un-American and un-Christian attitude should be sought. The fundamental reform needed is such amendment of our naturalization law as will open American citizenship, under the safeguard of high qualification, without national or racial discrimination.

SCIENTIFIC PROOF OF RELIGIOUS TRUTH

On the Sunday which was covered by the meeting of the British Association for the Advancement of Science, the pulpits of the various Oxford Churches were filled by members of the Association. Among the sermons delivered, two were specially notable. One of these was by Dean Inge of St. Paul's; the other was by a layman, Sir Oliver Lodge. Dean Inge referred to the relations between science and religion and stated that, while their methods were different, science and religion were engaged upon the same quest, both being searchers after truth. Sir Oliver Lodge, in a very striking address, delivered in Manchester College chapel, suggested, on the other hand, that, in the future, the methods of science and religion might not be so very different. In other words, scientific methods will be applied in matters of religion. Take such questions, for example, as man's survival after death or the existence of a being or beings higher than man. Science, hitherto, has had no sure answer for these questions. "If I am to make a guess," said he, "I would say that whereas all through the nineteenth century and up to the present, we have been dealing chiefly with the material world, there now lies before us the discovery of the spiritual world." The spiritual world is not a novelty in religion, but it is a novelty in science. Yet it will not be long, according to Sir Oliver, before such questions as those referred to will be considered scientifically and will begin to be answered.

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MOVEMENT FOR PREVENTION OF BLINDNESS

Six thousand men and women became actively interested in the movement for the prevention of blindness and conservation of vision within the last year, it is announced by the National Committee for the Prevention of Blindness in its Eleventh Annual Report. The membership of the Committee was increased from 10,000 to more than 16,000 men and women, according to Lewis H. Carris, its Managing Director. "The Committee has learned that it is not only possible to prevent actual blindness, but to prevent the development of eye defects which, though they do not render individuals blind, reduce their social and economic efficiency." During the year they conducted what is believed to be America's first preschool eye clinic, the report of which reveals that 50 per cent of the children attending this clinic, all under seven years of age, had some eye ailment. "The Committee's survey of the condition of the eyes of 5,000,000 school children shows that approximately 12 per cent —one out of every eighth child—have such seriously defective vision as to be handicapped in their school work; there is at present no reason to believe that defective vision is any more extensive among children not yet old enough to go to school."

A MODEL OF VIGOROUS LEADERSHIP

Public comment on the life of the late Dr. Charles W. Eliot, "the second founder of Harvard," brings out that he typified not only poise and dignity, but a vigorous leadership as well. "It is customary to speak of Puritanism as hard, austere, narrow, intolerant, unhappy," says *The Outlook* in commenting on his death, "but Charles William Eliot, son of the Puritans and student of the natural sciences, was perhaps the most conspicuous example in our day and Nation of that balance of character, that orderliness of mind, that capacity for serene enjoyment, which men associate with the Greek ideal. If a nation be judged by the men it honors, America cannot rightly be understood without some knowledge of the man who was widely, almost universally, regarded as the Republic's first citizen. Sometimes it is thought with reason that America, as compared with the Old World, is underbred, undignified, prone to extremes of materialistic self-seeking and idealistic sentimentalism; but whatever the defects of the American people may be, they have the capacity to recognize the leadership of one who was distinguished for his breeding, dignity, and poise."

SMOKERS LOSE OUT IN ATHLETICS

In a forty-eight mile walking contest, or "hike," engaged in by twenty-four athletes, at Portland, Oregon, two non-smokers finished in a tie, making the distance in eleven hours and eight minutes—an average of 4.3 miles an hour. Not a smoker in the contest came within an hour and a half of the time made by the two non-smokers. One smoker, who took the lead in the first half of the hike, lagged behind in the afternoon, and finally sank exhausted on the hills west of Portland, unable to finish the course at all. This is the story in its general phases, writes Will H. Brown of Oakland, California, that could be told of athletic contests all over the country. Occasionally a smoker wins, but it is the exception, while the rule is that non-smokers come out as the victors, when both classes are represented.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIII. No. 39. | SEPTEMBER 30, 1926 | New Series Vol. XIV. No. 39.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

Why Editors Get Gray

FOR several weeks an interesting discussion has been carried on, waged is almost the word for it, in the columns of THE AMERICAN FRIEND. It arose in response to a query addressed by the Editor to readers, in connection with a proposal made by President Wm. O. Mendenhall that the church paper be made the free and untrammeled medium for the exchange of opinions on questions representing vital differences among Friends. After explaining our editorial position in the past, and admitting that our policy might be ill conceived, we frankly asked for a readers' referendum on the question.

We have now had our referendum, Friends who desire to do so having apparently spoken. As we tabulate the returns we find as evenly balanced an expression, for and against, as could well be imagined. The vote, if vote it may be called, is a virtual tie, so far as numbers go. If a decision on this basis is objected to as un-Quakerly, who will attempt to speak the sense of the meeting? To us, the "weight" seems quite evenly distributed. As readers generally have followed the discussion with eager interest week by week, noting with some amusement no doubt, how an aggressive "yes" has invariably been offset by an equally positive "no," we trust that they have been brought to a fresh appreciation of the differences and varieties of opinion that continually confront the Editor, between which he must map out his course. A reader often tells the Editor exactly what he ought to do—it is so plain a case that he can't understand the editorial hesitation. It is hard for him to realize that someone else is giving directly opposite counsel with equal insistence.

Although, in a general way, our referendum is as inconclusive as it could well be, this does not mean that the discussion has been profitless. At some points it has been illuminating, to the Editor at least, and at others somewhat mystifying. While we do not care to attempt a thorough-going interpretation of the discussion, it seems pertinent to speak of a few phases of it, on the background of the editorial experience.

Throughout the discussion we have been impressed with the prevalence of the subjunctive mood! Those urging the more open policy have often stated their case in terms of "if" and "ought." Friends *ought* to be able to disagree in love; *if* Friends would discuss with open minds, etc., etc. This is one of the very question marks involved and may not be presumed as the basis for a change in procedure. We agree that Friends are perhaps making some progress toward a better technique and spirit of controversial discussion, but we would not assume too much for it as yet.

There are evidently widely differing and contradictory objectives on the part of those pleading for free discussion. One writer, a confessed modernist, says modernism is an issue which must be faced. Another, also favoring open columns, would allow nothing to appear that would call in question what he considers to be the well attested fundamentals. Some who are most vigorously demanding free discussion were most violently perturbed some time back at the expression of an opinion in our columns which did not groove with historic statements of faith. We are, in short, to have open discussion of questions that it is allowable to discuss! This is why editors get gray.

Incidentally, in the face of occasional rather severe strictures on the editorial policy, we are grateful to those who have pointed out that the columns of the church paper have by no means been so nearly closed to general discussion as some would imply. Even after nearly ten years of experience as Editor of a church paper we are not so "case-hardened" as not to feel deeply the injustice of the implication now and then that we arbitrarily "suppress" certain articles according to our personal caprice, or that we publish only "one side" of this or that question, and only that which meets our own slant of opinion. Readers will please pardon this personal digression, if digression it is.

After all, it is not in the spirit of rebuttal that we are writing. As a matter of fact we believe our contributors are more nearly in agreement than would at first appear. Doubtless comparatively few would insist upon our giving over the paper to a "free-for-all" in threshing over (not threshing *out*) our intellectual and doctrinal differences. It is well nigh impossible, especially in a family so small as the Quaker one, to keep such above the plane of contentious controversy marked by personalities—the kind Oliver Wendell Holmes must have had in mind when he said: "Controversy equalizes wise men and fools, and the fools know it."

In this connection we were deeply impressed not long ago by an expression found in a letter written by Dr. William Nicholson in 1891 to his brother Timothy. In referring to religious controversy he said: "I do not like warfare. It is not only disturbing but dangerous. It may be necessary sometimes 'earnestly to contend for the faith once delivered to the saints' but in doing this it requires great exercise of our spiritual faculties to keep ourselves at the same time in the love of God and in the fellowship of the saints. Especially needful it is that we do this lest we lose our standing in Christ." Such controversy has always proven "disturbing" and "dangerous," and the positive results do not justify it.

On the other hand we do feel that there is a field for constructive controversy, as one Friend expressed it; con-

troversy that has to do, not with theology and dogma, but with spiritual goals and the means of reaching them; with Christian and Quaker ideals and the present day issues that grow out of them; with policy and procedure in our denominational group.

We have perhaps been at fault in not giving more encouragement to this type of discussion. Here again, however, there has been a reason. When, now and then, we have allowed some one freedom of expression that varies from the common thought, it has been resented and the Editor misrepresented. To be explicit, for illustration, we have found it rather hazardous to publish criticism of our more or less programmed meetings for worship, and of certain phases of our so-called pastoral system, without putting the paper under the ban for being disloyal to our pastors! Or again, we have found that even to mention certain radical movements or organizations in the social and industrial sphere, is to call down condemnation from nervous defenders of the status quo, albeit Friends! It is such display of sensitiveness even in this non-theological realm that has developed our bump of editorial caution.

However, if Friends have reached the place, as many of our contributors would have us believe, where they are willing to exchange expression of opinion freely and kindly, for better understanding and mutual helpfulness, we are glad to encourage them to demonstrate it in this field of policy and procedure, or of applied Christianity as interpreted and promoted by Friends.

And now may we express a further word of appreciation of President Mendenhall's fine spirited, keen interpretation of the present situation in the Five Years Meeting, which gave rise to the discussion we have been having. We sympathize with him in his fear that in discussing the immediate question of free discussion which he raised at the close of his paper as a means of procedure, Friends may overlook the real issue which he raised: that is, shall we practice the Christian virtue of tolerance in our differences, as a means of better understanding and deeper appreciation, as against the alternatives of dominance or separation. This major consideration would seem to come within the field of constructive controversy or discussion. Perhaps Friends are now ready to address themselves to the bigger issue, "truthing it in love."

Birthrights

BY ESTELLE S. HEWSON

WE walked the eight city blocks to the Friends meetinghouse of my earliest memory and I believe those journeys to and fro were always happy ones. There was a delicious feeling of freedom about those Sundays of my childhood, a sense of progression toward something wholly pleasant when going either way.

Bible school and meeting never bored me. I enjoyed the warm, sociable mixing of young and old in the former and meeting was as a rule a peaceful quiet place where I could sit with my parents and sisters and later read my bible school library book undisturbed during the message or messages. This privilege was granted us if we were quiet and joined in the silence and prayers and in the few hymns which were sung without the aid of an instrument. I recall exactly how a certain Friend dressed who invariably pitched these hymns too high and how interested we children were when a young woman began to attend the meeting who sang very well. She was asked to lead the hymns and created quite a stir by using a pitch-pipe! She was a fine looking person with considerable poise and very few of the older Friends realized the pitch-pipe as she manipulated it so well; but it was an event to us children and a forecast of changes to come.

We knew that some Friends in the east had no singing in their meetings. Our parents early made it clear to us that music had no place in the meeting for worship unless it was an expression of worship. Downstairs in the bible school we sometimes "showed off" our voices with impunity. Certain parts of the school were asked at times to sing verses without the rest of the group, but meeting was different.

The meetinghouse was a gray, frame building set back a bit from the busy street and built very squarely and simply. One entered first a small hallway with stairways either side leading to the meeting-room. On the entrance floor were the rooms used for the bible school and all other activities. Strange to say my first memory of the main room downstairs is connected with fear. It was heated by huge cylindrical stoves. In severe weather the janitor often would fire up too strongly and would need to leave the door of the stove nearest to the children's chairs partly open. Then if we came in to bible school with damp shoes we were put near the stove to dry them. If other children were there too it was jolly but sometimes the older ones would leave and I would be left alone with the fiercely glowing coals. It was on an occasion such as this that I began to associate those fires with the hell-fire we sometimes heard about through traveling ministers or strangers speaking from the audience.

It was beyond the power of even the worst of small bookworms to read when the old rafters were resounding with prophecies of the wrath to come. My sisters and the other children in the meeting with one accord let their books lie idle to listen with varying degrees of credence and awe. I must have been between four and five years old for it was before I had joined the readers, and I must have been exceedingly impressed with the fire motive for there followed a deep silent dread of that open stove door with the red-hot coals within.

But there also followed this: as I would advance up the aisle into the security of the family pew, feel the fat hassock under the tips of my toes and look up and ahead into the faces of the ministers, that fear would lessen and as meeting went on in silence or otherwise, I was no longer so afraid. In those past moments I, like George Fox, had seen an ocean of darkness not the less terrifying because I did not know its meaning—and then in the calm peaceful faces of those who worshipped and in the silence I saw an ocean of light which flowed over the ocean of darkness. This experience did not come all at once. Many times I passed the stove in as great a hurry as was fitting, but the feeling of security on ahead grew until it did "flow over" the fear and eventually drown it. I came to some such conclusion as this: God said to all and to me, "You and I together can get the better of any devil but just be sure that you stay with me."

Yes, meeting was different. Often now in meeting, I close my eyes and try to put myself back into the shiny high-buttoned shoes of the small girl who found refuge from hell-fire in those calm faces on the "facing-bench." Three of the older women who usually sat there wore Friends bonnets. Theirs were beautiful spirits though one of them is remembered especially because of the length of her prayers. I liked to see the plain bonnets and touched

my grandmother's with great reverence when she would allow it; but I cannot recall that any of the little girls of the day looked forward to wearing them.

Our meeting kept its free and un-programmed form longer than many in the middle-west. This was in part because we were in a large city through which many Friends passed on their way elsewhere. Scarcely a First-Day went by which did not see some traveling Friend or temporary sojourner at my father's home. We children enjoyed some of them very much for they usually were kind enough to talk with us or join us in the games we took from our "Sunday drawer." This was a happy solution of the "what can we play on Sunday afternoon" problem, devised by our parents which proved its worth for many years. A large secretary drawer was set aside for games, books, anagrams, puzzles as well as special blocks and coloring materials to be used only on the afternoon of the first day of the week. New things were added from time to time and our accommodating visitors often showed us new ways of using old material. Sometimes when I hear the name of Friends now grown to dignity and eminence, I picture them at once as we first grew to know them—down on the sitting-room floor helping to build the Temple with its courts or sitting on our big sofa with anagrams all about trying to figure out a text which had been used in the bible school lesson! How happy we were when some of them came back! Memories of individuals are not strong. There remains only the longing that it might be so again; that folk might have time and spiritual desire to stop and talk by the way more than they do. Is it because we do not ask them?

John R. Ewers in a recent number of *The Christian Century* asks: "Have you ever entertained an angel? The only angels I have ever seen or ever expect to hear are good human beings sent by God. We had a best room downstairs off the living-room and that was the 'prophet's chamber.' Preachers stayed there when they passed through town. The majority of them were cultivated gentlemen—some were musical, all were literary and most of them knew how to be mighty nice to a growing boy.....In these days of small apartments, clubs and family hotels, the old-fashioned hospitality is falling into decay. This is a distinct loss, for when the angel puts up at the hotel you lose much of the best that he has for you."

And so we do! Some of us have memories to fall back on such as this man has, but what memories are we giving to our children? What is their birthright to be? When our children look back instinctively for some association of the past to help them in a present crisis what will there be? No one would recommend exactly the same methods used in his childhood, but neither can all old things be cast aside as useless. The purpose remains the same through time, namely, the establishing of such an atmosphere as will make it easier for our children to have personal contact with God. Someone has said, "The spiritual stability of a man is built on firm rootings in God." If firm rootings can be built by the automobile ride instead of the afternoon at home, all is well.

The conscious conclusions I early formed concerning the nature of God, a little later led me to thrust aside very quickly and scornfully the theory of infant damnation advanced by a Catholic playmate. We took the children of this family to our bible school as well as some Jewish children on our street. In both cases their parents held our "Quaker" training in respect and gladly let their children go with us until they were old enough to be confirmed. "If a baby dies that hasn't been christened and baptized it will go straight to purgatory," asserted my Catholic friend. I knew purgatory meant hell and I recoiled instantly. "Oh no, it doesn't," I cried in alarm. "Yes it does," she insisted, "the priest says so and he knows." I did not like to hurt her feelings about the priest but I did say, "Well I don't care who says so. I just can't believe it. God couldn't do such a thing!" The ocean of light again.

We early learned the fact of communion of man with God, for and by himself. Yet at the age of sixteen I lived over and again in imagination the sensation I would create and the consequences should I do as my soul dictated and enter the Catholic church! The lure of the music in its dignity; the poetry of the chanted mass; the beauty of the cathedral; above all the solemnity of early morning mass at Christmas and Easter—that was what drew me. I should like to compare notes with other "Birthrights" who at one time or another have felt drawn toward the beauty of most formal ritual. It is a quite natural reaction. Reversely we find persons steeped from childhood in a ritualistic form of religious service turning eagerly to our simpler manner of worship; but this occurs more often with the mature than with the adolescent seeker. Youth is more alive to the tangible beauties, sincerely feeling that they are necessary to his soul. But youth is also jealous of his right to form his own beliefs, to exercise his own faith into a motivating power within himself. So as he comes to maturer second thought the beautiful externals appear more and more man-made, he rebels at kneeling at the beck and call of another and goes forth to find truth for himself. It is at just this experimenting period that the thrilling mysticism and beautiful simplicity of our Friendly faith may have a strong appeal.

If I thought that being a Birthright meant simply the right of membership in the Society of Friends because one was born of Friends, I should, like Esau, sell mine for a mess of pottage. But being a Birthright Friend may and should mean far more than that. To me it means an inheritance of blessing from all those who in my very early days influenced me by their lives; that is by their genuine faith and practice of the doctrine of the light of God within the soul of man. Too, it means perhaps a natural spirit of tolerance toward those who have not had the same religious training. Although as children we felt that all "Quakers" would be probably the most certain of a heavenly home, we were able to imagine a God who would in some way reward those of other faiths than ours. We have also an inheritance of obligation; we must maintain a living, growing faith within us that we may be worthy to remain in this Society which was born in hardship and grew in spite of dungeon, fire and sword.

George Fox set no limits on the group which later became our Society. The most appealing of our early Friends are not those who attempted to establish boundaries but those who ignored or leaped over them. To us there is flung out the challenge of a livable faith that love can indeed cast out fear and hate. Life offers daily, opportunities for us to practice our faith and prove that Christianity can be carried into all our contacts barred by neither race, creed, nor clan.

George Fox led a strenuous, active life, attempting to give to others the message God gave to him. No one can read John Woolman's Journal and fail to be thrilled with his indefatigable zeal which was anything but creaturely activity. We have as an inheritance a *growing, moving, serving* faith.

With all reverence and seriousness, though it comes from that storehouse of pertinent nonsense, "Alice Through the Looking-Glass," I agree with the Red Queen. She said, "Now *here* it takes all the running you can do to keep in the same place." Yes, it does. And the "same place" will not satisfy true Birthrights and a good many others in the Society of Friends, so we shall need to run some more!

Chicago, Illinois.

Life's Overflow

The gurgling spring gives forth its best with joy
To those who feel a thirst and bow to drink;
The fragrance of the flower, arrayed in pink,
Is free for all who would their sense employ
To use its surplus sweet, free from alloy;
While notes of happy birds have power to link
Our minds with mighty music, make us think
Abundant gifts are given us to enjoy.
Enough, and more, is God's great plan for all
Who take His best and pass it on, when low,
Parched lips are slaked and barren places bloom;
Renewed those hearts that answer to the call;
For life becomes enriched through overflow—
The give and take, that presses for more room.

Richmond, Indiana. JOHN R. WEBB.

YOUTH AND MATURITY UNITE FOR PEACE

Our Friend A. J. Muste, is Chosen Chairman of Combined Movement

The Fellowship of Youth for Peace, whose meetings at Concord, Massachusetts, last June were severely attacked by rowdies, has now become a part of The Fellowship of Reconciliation as its Youth Section. The action was taken at the annual Conference of the two Fellowships at Watch Hill, Rhode Island, on Sept. 11th. This brings the Fellowship of Youth for Peace back to the position it occupied when it was organized in 1924 and it strengthens the whole movement by uniting old and young in a repudiation of war, exploitation and racial discrimination and in commitment to a way of life creative of fellowship and unity. The Fellowship of Reconciliation has members and groups in all parts of the United States and is organized in seventy-five countries. The Youth Section has its clientele largely in the colleges.

A. J. Muste, head of the Brookwood Labor College at Katonah, New York, was elected Chairman of the combined movement to succeed Gilbert A. Beaver who has been Chairman since 1915.

The Conference at Watch Hill was attended by about 150 people and it worked out in careful discussion methods of waging peace through publicity, through education, through personal action in situations of conflict, and by working through the established organizations such as churches, schools, clubs, etc. Among the speakers and leaders present were Norman Thomas of the League for Industrial Democracy, Rev. J. Nevin Sayre, Wilbur K. Thomas of the American Friends Service Committee, Prof. Henry Raymond Mussey of Wellesley College, Emily Greene Balch, former secretary of the Women's International League for Peace and Freedom, Roger Baldwin of The American Civil Liberties Union and Bishop Paul Jones.

A letter of friendly sympathy was sent from the Conference to representative people in Haiti, and the accompanying letter was dispatched to President Calvin Coolidge.

THE FELLOWSHIP OF RECONCILIATION
383 Bible House, New York City
Sept. 15, 1926.

The Hon. Calvin Coolidge,
The White House,
Washington, D. C.
Dear Mr. President:

Can you not move to relieve the situation in Haiti? The continued occupation of that country by the military forces of the United States, in spite of the material improvements which have been accomplished, not only does grievous wrong to the independent people of a republic almost as old as our own, but it brings the good name of the United States into contempt among the nations of the world and gives impetus to the growing fear of American power among all the southern republics.

All of these considerations move us to urge you most earnestly to use your good offices to hasten the ending of the occupation and the withdrawal of the American forces.

Several of our number have recently visited the island on a careful mission of inquiry, so that we write not on the basis of "inspired" propaganda but because those we know and trust have shared with us their deep concern at what they have personally come to know.

Most sincerely yours,
The Council of
The Fellowship of Reconciliation.
PAUL JONES, *Secretary.*

WESTFIELD HAPPENINGS

Clyde O. Watson and wife have just ended four years of Christian service in Westfield, Indiana, Friends Church and it was indeed with deep regret that Friends there saw them leave. Yet they rejoice with them in their call to broader fields of labor. Their farewell service, Sunday, August 29, was one of inspiration and encouragement to all, that pointed to constructive plans and growth for the future.

Over forty members of the Young Friends Fellowship Group met August 31 at the home of Ruth Esther Gause. At the close of the meeting Wilbur Overman gave a short talk in behalf of those assembled in which he stated the deep appreciation the group held for the untiring efforts and guiding influence their pastor and his wife had given the young people of the church and community. As a final token of love and appreciation they presented them with some book ends and candle sticks.

The following evening, the congregation met at the church where they spread their suppers together. This meeting was for a double purpose, that of welcoming the new pastor, Charles Swander, and extending the final farewell to the Watsons. After supper and a social hour a short program was given in which welcomes and farewells were intermingled and where Christian love and fellowship made all happy who were present. As a parting token of the love and esteem that Westfield Friends hold for Mr. and Mrs. Watson, Mary Moore on behalf of the Sunday School and Church presented them with a beautiful floor lamp and bade them Godspeed in their new field of labor.

They have gone to Wilmington, Ohio, where Clyde O. Watson is assuming his new duties as Evangelical Superintendent of Wilmington Yearly Meeting. Charles Swander and family, formerly of Spiceland, Indiana, have taken up the work with Westfield Friends.

Wisdom is knowing what to do next, skill is knowing how to do it, and virtue is doing it.

NOTED QUAKERESS TO VISIT AMERICA

Lucy Gardner, Organizer of "Copec," Accepts Invitation of World Alliance

The following announcement has been sent to the public press from the New York office of the World Alliance for International Friendship through the Churches.

"Copec," the famous London society which has had a profound influence upon British social ethics since the war, is sending its secretary, Miss Lucy Gardner, to make a speaking tour of the United States and Canada. The name "Copec" by which this organization is now best known is a popular contraction of "Christian Order in Politics, Economics and Citizenship." The Rt. Rev. Lord Bishop of Manchester is Chairman, and the Rev. Dr. Garvie of the Congregational Church is Vice-Chairman of its Central Committee.

Miss Gardner is making this visit at the invitation of the World Alliance for International Friendship through the Churches. She will be one of the speakers at the annual meeting of the Alliance to be held in Pittsburg, November 10, 11 and 12. She will also speak at the annual meeting of the Federal Council of Churches of Christ in America at Minneapolis in December. According to an announcement made by Linley V. Gordon, Extension Secretary of the World Alliance for International Friendship through the Churches, Miss Gardner will arrive in New York, October 20th, coming by way of Montreal. She will address audiences there and also at Boston, New Haven, Washington, Baltimore, Philadelphia, Chicago, Cleveland, Vassar College, Mt. Holyoke College and other places.

Miss Gardner, who is a Quaker, has had an eventful career. Starting life as a teacher, she later became a trained nurse and for some years worked in the slums of London. It was during these years that she became convinced that she must consecrate her life to helping forward the establishment of a Christian order of society, seeing all around conditions of life which impressed her with the one great thought that so many people had not a fair deal—a straight chance. She therefore decided to leave her work of nursing and trained for social work under the Charity Organization Society, thus coming into close contact with social conditions and many forms of social service, both voluntary and statutory. Miss Gardner soon became interested in the work of the Churches on Social questions and was the Honorary Secretary for many years of the Conference of Christian Social Unions, which united the work of these Unions on many sides. Out of this grew the Conference of Christian Politics, Economics and Citizenship, the organization of which was largely in her hands.

FRIENDS SHOULD TAKE PERSONAL INTEREST

Announcement Concerning Visiting Japanese Students Made by Peace Section of A. F. S. C.

The Interracial Section is happy to announce that sufficient funds were raised to bring three Japanese students to this country this year. This plan has occasioned much interest and comment, both in America and Japan. There was a splendid response from many colleges, offering approval and encouragement, and in a number of cases tuition scholarships. The selection of the students was made by the Japan Friends Service Committee, of which Gilbert Bowles is a member.

Tadosaku Ito is a graduate of Meiji Gakuin (Presbyterian College and Seminary), College Department, Class of '26, since which time he has been working in Tokyo City Y. M. C. A. He is entered at Hope College, Holland, Michigan. He had made plans to enter this college before he was selected as one of our reconciliation students. Holland, Michigan, is not very near a Friendly community, but the Interracial Section is sure it can place Mr. Ito to good advantage before group meetings in Grand Rapids, Kalamazoo and other nearby cities. Can Friends suggest people in that section of Michigan through whom contacts can be made for this young student? We want him to take a message of goodwill to Americans, to tell them something of the culture and innate fineness of Japan, so that the country and its people will not be merely an "Exclusion Act" to the average American. All three of the Japanese students are to be just such messengers of brotherhood.

Kiyoko Harano is a graduate of the Woman's Christian College of Japan, Tokyo. She was a teacher of English in the Fujimi Girls' School, Tokyo Prefecture. Miss Harano goes to Smith College, at Northampton, Mass., and already some members of the faculty and administration have written us their readiness to help her make the necessary contacts. A little later in the year Miss Harano will be available for Friends Meetings in New York and New England.

Yasuhi Hasegawa, the third student, is an experienced English teacher. Mr. Hasegawa is coming for one year to study educational problems and various other phases of American life—representing the Tokyo English Teachers' Association. Whether Mr. Hasegawa will wish to enroll in some institution for some definite courses or give all his time to visiting institutions and meeting representative people will be decided in conference after his arrival in Philadelphia.

It would be a very fine thing if Friends could feel a personal interest in the welfare of these three young students who are in this country as our guests and yet with such a special message for all of us. Why not write to them and express this interest?

KANSAS YEARLY MEETING

Friends who have a prospect of attending Kansas Yearly Meeting, which begins October 12, and wishing to secure places of entertainment should address Wm. M. Beeson, Chairman of Committee, 1721 University Avenue, or James A. Cox, Secretary, 507 S. Glenn Avenue, Wichita, Kans., stating time they expect to arrive and kind of entertainment desired so that proper provision may be made for their accomodation.

FRIENDS AT DETROIT

On September 15, previous to his three weeks' vacation, Ira C. Dawes, pastor of the First Friends Church, gave a talk on "After one year," being a brief review of the work since coming here September first, 1925, when he was greeted by a small group of Friends who, without a pastor for almost a year and with no church home, had bravely kept the organization together. Surmounting many discouragements, there was strong faith in the future of the Society, a sure trust in God's promises to answer prayer and a desire in the hearts of all to spread the Gospel in the section of the city apportioned to the Friends.

In the short resume of his year's work, the many miles traveled in pastoral duties, the volume of correspondence mailed, the building of the new church, the increased membership and attendance. his work in the church activities of the city, the congregation was awed into silence at the wonders God had wrought. Both pastor and people felt that the dear Father was directing them and that this work was being developed according to His will. To complete the impressive service of the morning, Mrs. Dawes, at the request of her husband, repeated the song which she had sung the Sunday evening previous, entitled "My Task." So deeply did she feel its message, and so beautifully was it rendered, that the appreciative listeners called it, as they always do whenever she sings, the second sermon.

Returning from his vacation, Ira Dawes took up his work with renewed energy and told of his plans for "This Year Also." He spoke, to quote from his sermon, of "how wonderfully and graciously we had been blessed and of our tremendous responsibility." "We thank God," he said, "and take heart, with unity of spirit and cooperation in every effort, even greater results will be accomplished."

We have been happy to welcome as guests at our services during the past year many pastors and friends from other cities, and one, a pastor of the Christian Church, a friend of Friends. We are especially blessed in the addition to our membership of Solomon Woodard, a well-known Friends Minister in different yearly meetings.

TO THE MOUNTAIN BY CHAIR AND BIKE

It Takes a Great Deal to "Stop a Clock," or an American Missionary in West China

Early on July 7th we started for the mountain, Margaret with baby Dorothy in a four bearer sedan chair, the amah or Chinese nurse woman in a two bearer chair, and I on a wheel. It was so difficult to secure carriers that had I required chairmen also we could not have got off that day. As it was we had to leave most of our baggage to follow two or three days later. I dispatched the chairs first and then remained to close the house and attend to some last minute items of business at the Friends' College, so it was eleven o'clock before I reached the West gate of Chengtu. Imagine my surprise to find there the Chinese woman. Her carriers had set down her chair outside the gate and disappeared, and there she had sat for over two hours! As no bearers were in sight and it was manifestly impossible for that chair to reach Penghsien that night, I told the woman if no better plan could be found to call local men to carry her back to the University and make a fresh start in a day or two in company with others who were coming to Behludin. I then rode on and overtook Margaret's chair just before it stopped for dinner.

The trouble was that the men were opium smokers. Margaret's men were also unreliable, and more than once went for a smoke and did not return for over an hour. Consequently we arrived at Penghsien very late, travelling an hour and a half in the darkness, although the roads were not slippery and we should have arrived by daylight. About a year ago a good wide horse road was constructed for most of the distance, but in many places we could not use it because the bridges have not been put in, and besides the farmers have at frequent intervals dug irrigation ditches across it, and many of these have no bridges. Even so it is an improvement over the old type of Chinese road.

At one point, on such a narrow road I attempted to pass Margaret's chair. Just then the carriers stopped to shift the weight to the other shoulder, leaving me so little room that the handlebar touched the chair and threw me off my balance. The first thing Margaret saw was her husband taking a header, bicycle and all, into an irrigation stream and out of sight. Fortunately the water was only about four feet deep, so I soon fished the wheel and myself out. I wasn't hurt at all, and my watch didn't even stop! A habit, perhaps, for the same watch was under water at our wreck in Kiating. The bicycle rode all right at first but gradually developed a weak handlebar stem which broke off six or seven miles before we reached Penghsien.

We were most hospitably entertained by the missionaries at Penghsien and spent a comfortable night. The next morning it rained so hard that we did not leave until after dinner. I cleaned the wheel and reset the handlebar stem farther down, so that I hope it will be possible to ride it back to Chengtu on our return trip. As the roads were presumably deep with mud and the bicycle would have had to be carried up the mountain in any case, I left it at Penghsien for the summer and walked the rest of the way. We found the newly constructed road far better than we had expected and followed it about ten miles to its end. At several places considerable detours had to be made on the narrow dykes between rice fields, and a four bearer chair is an awkward thing to get over sharp angled turns. Two or three times one of the carriers fell on the slippery banks of irrigation streams. Once the forward two men were crossing a narrow plank over an irrigation stream at the same time as the rear two men were on a similar bridge over a second stream, where neither pair could have helped the other in case of a misstep. However, at no time did they actually drop the family into the water.

West of Kwankeo the river is crossed by a long suspension bridge of bamboo cables; at other places heavy planks carry the traveller from pier to pier over the rushing water. These planks are carried away after heavy rains, but are tethered by bamboo cables fastened to one end so that they shall not be entirely lost and can be replaced when the water recedes. One of these bridges was thus carried away a few hours before we arrived, so we spent a night at Kwankeo, a village where the river emerges from the mountains. Imagine my surprise as Margaret handed me the baby from the sedan chair to see a Chinese woman who was standing among the crowd offer to take her. It was our own Chiang Da Niang. She had at last secured carriers and the previous night had slept at Dragon Bridge, fourteen miles from Chengtu. She had pressed on all of the second day, and because of our delay at Penghsien had just overtaken us.

There was no decent inn in the place, so I scouted around to find a place for the night. A schoolroom in a temple offered the best prospects, and the teacher very kindly permitted us to sleep there. For lack of carriers our camp beds had been left behind, but on one of the loads was a couch which had fortunately arrived. Although it was narrow for two I spent a comfortable night. Margaret might well have wished for a husband less tall than six feet three plus!! The schoolroom consisted of several small buildings in the form of a rectangle about a "heavenly well," a small paved area open to the sky, which provided air and light. In rainy weather the pupils move back from the center to the sides where the rain cannot reach them. Of course there is no provision for heating in winter, except that the teacher and perhaps a few of the pupils carry a small charcoal handstove. The room proper had no floor except mother earth, but the place was very clean and satisfactory. The teacher was cordial and much interested in chatting about school affairs and American customs. Anti-foreign feeling? Yes, of course it does exist, but the great majority of the people are as friendly as ever. We heard one oath directed at us as we entered Kwankeo, but it was the only instance when we encountered any treatment which was other than courteous. The people were very much interested in the baby, women and children especially crowding around whenever we stopped.

On the third day, the bridge having been replaced, we proceeded six or seven miles to Si Wen Tsang, a village at the foot of the mountain. Here we stored Margaret's four bearer chair in a temple and secured a two bearer mountain chair for the ascent. Being high on the shoulders and shorter than a four bearer sedan, these mountain chairs do not drag and catch so badly on rocks and bushes in turning the sharp zigzags of the narrow path. Margaret had two splendid mountain men, and although it rained hard and the road was very slippery they pushed on up the mountain at a rapid pace, reaching the top about five o'clock.

ROBERT L. SIMKIN.

Temporarily at White Deer Summit,
Sixty miles N. W. of Chengtu,
West China. August 5, 1926.

CALIFORNIA FRIENDS IN SUMMER CONFERENCE

Camp Arbolado, the Whittier Y. M. C. A. camp, proved to be an ideal spot for the second annual conference of the Young Friends of California Yearly Meeting, held August 28 to September 4. The Conference theme was "Witnessing" and was based on Acts 1:8—the promise of the Holy Spirit and the resulting power to witness in all the earth. Each of the leaders brought out this thought very forcibly and made each one present feel the greatness of his share in the responsibility of life.

Saturday, the day of arrival, was spent in getting settled, learning locations, becoming acquainted with tent mates and renewing last year's friendships. The evening campfire was a get-acquainted affair. After finding out from whence they came and what they were thinking about, all went to bed feeling that the Conference would be a great one in every way. Sunday was a day of rest and worship, with Sunday School led by Blaine Bronner, the forum leader of the week. This was followed by a precious hour of leaderless worship. The C. E. Campfire service led by our Union president, Fred Gavitte, was a fitting close to the beautiful day.

With Monday, the work of the week began in earnest. The first class period had as its leaders, Wm. Kirby of Huntington Park, and Mabel Culter, a returned missionary and an active C. E. worker. Wm. Kirby led on Lessons in the Old Testament, bringing out the lives of certain Old Testament witnesses and how they culminated in Christ. Basing his study on Hebrews 10, the close connection between the Old and New Testaments was shown. Mabel Culter demonstrated practical C. E. methods for the entire society and ably advised society officers. The second hour classes were conducted under Willard O. Trueblood of Whittier, and Harry R. Keates, General Superintendent of California. Willard Trueblood gave practical applications of The Sermon on the Mount, and explained how it can be used today as an effective guide to life. With Harry R. Keates the group went back to the Fundamental Doctrines of Quakers, finding out their beliefs in God and why Friends believe as they do. An open Forum period followed where any desired problem might be brought and discussed from various angles. Such topics as Peace, attitudes toward amusements, and church work were talked over.

The afternoons were given over to rest and recreation, there being baseball, horseshoe, hiking, and swimming offered. A small lake about a mile away provided adequately for the latter.

In the evening, after an hour of fun and song, there were real inspirational services; hymn singing and heart-to-heart talks by the leaders. In order, Mabel Culter, Wm. Kirby, Harry Keates, Willard Trueblood, and Matilda Haworth (our own C. E. missionary) spoke in terms of practical Christian living and urged all to go on into a fuller and better Christian life; that they might better "witness" for Christ. We must needs share Him with our fellow-men and bring to those in our everyday life the experiences gained on the mountain top. The delegates from the General Young Friends Conference brought a report of Young Friends activities in other parts. Rachel Lockwood of Pasadena, gave a beautiful interpretation of the Twenty-third Psalm, and Secretary Frank Gates of the Whittier Y. M. C. A. spoke on his ideas of a business man's Christ.

Thus for seven days the group ate, slept, played, and studied together in God's beautiful natureland, and there all felt His presence and knew that the things gained there would be long remembered. It is believed that this group, grown from twenty-five last year to sixty this will yet increase and do great things for God.

Come live in the spirit. That is the only life. It is not a life of sacrifice and seclusion and sadness, but the life of all fulness of purpose, all greatness of achievement, all gladness and satisfaction. Do not forsake your business, your profession, but be by so much more, the better merchant, engineer, lawyer. The Christian manhood is only manhood developed to its normal capacities.—PHILLIPS BROOKS.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

A PRAYER

BY GEORGE G. COX

I do beseech thee, God, upon this night,
To bring me back the zeal to do thy will;
Keep me forever in thy way of light,
Remembering always those in darkness still.

Teach me to have a grateful heart for all
The blessings thou dost send to me each day;
Oh, train my ear that I may hear the call
Of need, from weary souls along the way!

Oh, train my eye, dear Lord, that I may see
The beauties thou hast planted in the soil;
That, the glory of thy personality,
I may reveal to folks of honest toil!

Oh, guide my thought and hand in all I say!
Oh, claim the best of me for thy control!
Oh, come, dear Lord, and touch my heart, I pray,
And let thy flowers bloom within my soul!

Teach me to live in all humility,
For, if I picture well a lovely flower,
I do it with thy precious gift to me,
Because thou art in me a Living Power.

Urbana, Illinois.

THE DEVOTIONAL LIFE

BY RICHARD HAWORTH

PROMISED REWARDS

Wherefore ye shall do my statutes, and keep mine ordinances and do them, and ye shall dwell in the land in safety. And the land shall yield its fruits and ye shall eat your fill, and dwell therein in safety. Lev. 25:18, 19.

If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. And I will have respect unto you, and make you fruitful, and multiply you, and will establish my covenant with you. And ye shall eat old store long kept, and ye shall bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. Lev. 26:3-12.

Jehovah will open unto thee his good treasure the heavens, to give the rain of thy land in its season, and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow. And Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them, and shalt not turn aside from any of the words which I command you this day, to the right hand or to the left, to go after other gods to serve them. Deut. 28:12-14.

And when David and his men came to the city, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captive. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. * * * And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David strengthened himself in Jehovah his God. * * * And David inquired of Jehovah, saying, If I pursue after this troop, shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and shalt without fail recover all. So David went, he and the six hundred men that were with him, * * * and David recovered all that the Amalekites had taken * * * and there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David brought back all. I Sam. 30:3, 4, 6, 8, 9, 18, 19.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it. **Isa. 1:16-20.**

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. Luke 6:22, 23.

But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Luke 6:35.

Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. I Cor. 3:8.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame and hath sat down at the right hand of the throne of God. Heb. 12:1, 2.

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous;
And his ears unto their supplication:
But the face of the Lord is upon them that do evil. I Pet. 3:10-12.

And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises. Heb. 6::11, 12.

For ye have need of patience, that, having done the will of God, ye may receive the promise. Heb. 10:36.

THE FACTOR OF QUALITY

I have never known a concern to make a decided success that did not do good, honest work, and even in these days of fiercest competition, when everything would seem to be a matter of price, there lies still at the root of great business success the very much more important factor of quality. The effect of attention to quality upon every man in the service, from the president of the concern down to the humblest laborer, cannot be over-estimated. And bearing on the same question, clean, fine workshops and tools, well kept yards and surroundings, are of much greater importance than is usually supposed.—ANDREW CARNEGIE, in his autobiography.

More than any man before or since, Jesus came teaching that the mystical is the practical.—MARY AUSTIN.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

A QUESTION OF METHOD AND SPIRIT

Editor THE AMERICAN FRIEND:

Perhaps some of the readers of THE AMERICAN FRIEND may wish to adapt to their own communities a plan of prohibition education and inspiration now being used here. A series of four union Sunday evening meetings is being held with four topics, each of which is treated by a different pastor. The topics are: "The History of the Prohibition Movement," "Prohibition and Personal Liberty—Is the 18th Amendment Mandatory?" "Sectional Attitudes Towards Prohibition" and "Prohibition and the Greatest Good to the Greatest Number." As the personal liberty plea is so commonly used here perhaps a key word or slogan of the addresses has been the following: "When a private habit becomes a public menace it becomes a public matter."

Our meeting has been facing the concern of the Home Mission Board for Evangelism and is getting ready for a special effort in Visitation Evangelism. Special emphasis has been placed on praying for definite blessing on definite individuals and leaflets which carry an appeal for Christ and the church are being selected and committee plans made.

I have been glad to get the reactions of Friends on the matter of "Facing the Issues Frankly." A very blunt question which has been suggested is as to how far we would take the role of the swine if those of different views cast their pearls before us. Must Friends turn and rend Friends in such a case? Why can we not realize the need for co-operation in the search for truth when the importance of that search is so overwhelming in these days? Whether we lead in that search or not it is going on and things are happening. Who does not know that a sermon on hell will not have the same effect with multitudes as it would have done in other days? What student does not know the problem involved in reconciling our theories of inspiration with the results of historic research? Who does not know that unless the old truths regarding God and prayer are put into new statements that prayer is in danger of being classed with writing letters to Santa Claus? What thinking man has not detected something painfully artificial in many sermon passages on the atonement? What open minded person has not felt a sharp sense of something missing or out of tune when in a meeting for worship he has participated in a responsive reading colored by primitive thought, a vindictive spirit, or the use of phrases or ideas which clash with ordinary present day standards of refinement? Or who has not felt the need of hymns, anthems, and solos which may be used before student groups without painful mental reservations?

The question is not whether we shall discuss or not. No matter what course is decided upon for THE AMERICAN FRIEND, Friends will be discussing these controversial questions for many years to come. The problems are here and there is no way in which they can be escaped. We must face them. But the question is, by what method and in what spirit shall we discuss? Shall it be done by some withdrawal into remote parties and a process of long distance firing at one another? Plain common sense, not to say psychology and pedagogy would be diametrically opposed to such a method of banishing error and giving light. I am in favor of such discussion as can be carried on without bitterness and among those who wish it for the purposes of unity and truth. I am not in favor of the staging of an intellectual prize fight for the amusement of the curious and the gratification of the human instinct for pugnacity. I have wondered if a supplement to THE AMERICAN FRIEND might not be published for those who wish to express themselves on the matters under consideration and who would like to know what is really going on in the minds of other Friends? I for one would be glad to subscribe and to read the statements of those who hold different views from my own.

JESSE A. STANFIELD.

Glens Falls, New York.

IS THE UNITED STATES MILITARISTIC?

Editor THE AMERICAN FRIEND:

Having rather definite convictions on the Peace question, and believing that the public should hear both sides of a case, I have felt called upon to reply to an editorial entitled, "So this is Pacifism," which appeared in the September number of the *National Republic*.

The writer begins by scouting the idea that the United States is militaristic. He says, "The pretense that the United States is militaristic is rendered ridiculous by consideration of facts: Our expenditures for 1924 absorbed 19% of our total national outlay. We have a standing army of little more than 100,000 men. We have a smaller percentage of college youth taking military drill than we did fourteen years ago."

But before we decide that our country is not militaristic let us examine a few more of the facts. In the first place, the statement that we have a smaller percentage of college students under military drill than we did forty years ago means practically nothing when we consider than in 1885, according to the Encyclopedia of Education, there were only about 80,000 collegiate students in all America against a number exceeding 500,000 at the present time in the United States alone.

Then consider the power of the United States Navy, which the editorial expediently chooses to ignore. The original budget estimate for the United States Navy alone was $289,783,978 in 1925 and 1926. Last spring Congress voted $660,000,000 to support an armament program. It has been estimated that over 80% of our Federal Budget for 1924 went to pay for past and future wars. Ex-President Harding speaking at Salt Lake City, June 26th, 1923 said, "When you stop to think that when divided up 85% of American taxes . . . goes to the expense and obligations of war and only 15% to the promotion of ideals and the practices of peace, do you not think we ought to play our part, my countrymen, in helping the world to abolish war?" Josiah Stamp, the British economist, declares that in 1921 and 1922 the United States was spending from thirty-six to thirty-eight per cent of her budget on military preparation. President Coolidge in his great Omaha address said, "We have a greater measure of military protection than ever before." And when we consider the great advance of science in the past eight years, in the perfection of gas, disease germs, airplanes, and deadly bombs; when we recall the statement of Thomas A. Edison, made as far back as June 1922, that practically the entire population of the city of London could be wiped out in three hours by the use of gas, we can readily understand how a nation could be militaristic without actually parading a great standing army.

The writer defends military training in high schools and colleges, declaring that it was introduced as a substitute for a large standing army, which he chooses to term, "real militarism." He says, "No one honestly believes that a large potential defensive force is unnecessary in a country as large and rich as the United States, at a time when Europe and Asia have more soldiers under arms than at any other time of peace in the world's history. The choice with those who actually wish peace, *by the only practical method of attaining it*, namely keeping ourselves as Washington said, 'In a respectable posture of defence,' is between a moderate measure of civilian training and the maintenance of a large military establishment."

Now this brings us back to the old, time-worn fallacy of preparedness; that force is the ultimate power, that the surest means of guaranteeing peace, is to prepare for war. Yet there has never been an instance of a nation preparing for war and by so doing insuring her own peace. Is the man who goes down the street shaking his clenched fist under the noses of those he meets, preparing for peace? President Coolidge went further in his address at Omaha to say, "No nation ever had sufficient armaments to guarantee it victory in time of

war or against attack in time of peace. No nation ever will." Until a nation has accumulated enough armaments to be able to defeat the rest of the world, it cannot guarantee itself peace by preparing for war. We may look back into history and see the truth of this again and again. When one nation increases its fighting power, another nation, through fear, will counter-balance the movement by greater preparation or by seeking an Ally. And so it goes. Prof. Ross of the University of Wisconsin says, "Military preparedness is the biggest humbug in the world." Yet in spite of these obvious facts the college and high school Reserve Officer's Training Corps is training more men for officers today than we had in the entire United States Army in 1914.

Oh, how long will provincialism and narrow nationalism supplant good will and brotherly love toward all men? How long will a bigoted patriotism lead men to hold material wealth as more sacred than human life? How long before men come to the realization that peace and justice cannot be obtained by the use of force? How long before mankind comes to recognize with Christ, the ideals for which he went to the Cross; the value of love and sympathy, the absence of hatred even toward our enemies, the duty of forgiveness, and finally, the Fatherhood of God and the Brotherhood of man?

ROSCOE E. TRUEBLOOD.

Fall River, Mass.

SYMMETRY OF THOUGHT AND CHARACTER

Editor THE AMERICAN FRIEND:

"For as he thinketh in his heart so is he." Prov. 23—7. "But woe unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." Matt. 11—42.

"First things first" is not only an important maxim to govern men in things material, but equally as important in matters of spiritual interest. May it not be possible that much of the apparent difference of views in the religious world, and our church is no exception, has arisen by an undue emphasis being given some phase of religious truth to the neglect of some other phase equally important, or worse still, until the speaker or writer concludes his or her ideas embody the whole there is of truth?

Is not faith in God's redemptive plan as wrought out through the death and suffering of Jesus Christ, the foundation of all Christian character and development? The plan of human redemption on God's part was finished with the suffering and death of Jesus Christ on the cross at Golgotha.

Paul in his wonderful declarations to the Hebrew church concerning what had been accomplished through faith, declared, "But without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Heb. 1—6. So we conclude that repentance toward God, through a sense of one's own unworthiness, and exercising faith in the satisfactory atonement of Jesus Christ, constitutes the beginning and foundation of each and every Christian character and life. This being the base of all Christian character, and root of all Christian life it should never be relegated to a secondary place in religious thought, either written or spoken.

What opinion would we entertain of a man in planning the construction of a building of any importance should he regard the matter of the foundation of minor, or secondary importance?

All Christian activity and service is but the fruitage of the Christian life and not the life itself; it is the by-product of Christianity, and should never be given a place of prominence in Christian teaching, either written or oral to the minimizing of the essential elements of repentance and faith, the fundamentals in all Christian life.

Christian service is not performed to secure Christian life; but rather to retain life already imparted as the result of faith. Understand me, I would not speak disparagingly of Christian service, or activity, but would hope to give them their proper place in the economy of grace as I understand the apostle James, 2:17, 18 and 20.

But wilt thou know, O vain man, that faith without works is dead? So faith and works complement each other, and either without the other is vain and cannot produce a well rounded Christian character.

Quarles, early in the 17th century said: "Flatter not thyself in thy faith to God, if thou wantest charity to thy neighbor; and think not thou hast charity for thy neighbor, if thou wantest faith to God; where they are not both together they are both wanting; they are both dead if once divided."

Jeremy Taylor said: "Faith believes the revelations of God; hope expects His promises; charity loves His excellencies and mercies."

W. P. HAWORTH.

Miami, Oklahoma.

WILL "SAW WOOD"

Editor THE AMERICAN FRIEND:

I have been very much interested in the articles on the subject of discussion. You as well as others know that I like to discuss both in word and in correspondence. But I have seen so much of what others have referred to in the way of open and frank discussion driving us farther and farther apart, that I hope that a general discussion of differences will not be allowed. If we could spend the time used in discussion, and the money used in promulgating our ideas, in the preaching of the simple gospel that we do all believe, we would see our church growing larger rather than less each year.

Let us discuss ways and means to evangelize the world in this generation. I am determined to "saw wood" and let the rest discuss, if they enjoy that most and feel that it will get them farther.

E. HOWARD BROWN.

Kokomo, Indiana.

The home is known by the atmosphere it carries.
THE AMERICAN FRIEND
helps create the right atmosphere.

GIDEON'S ARMY

Editor THE AMERICAN FRIEND:

I am greatly interested in the very evident moving of principles in the ranks of Friends. To my mind the situation appears much like the preparation of Gideon's army for its great task, and the result may be somewhat similar. Was it Gideon's doing in thus reducing his army? Was it the doing of the three hundred? What were the tests propounded? Is Gideon blamed for that reduction? Are the three hundred to be blamed? Did the results justify the action, as well as being justified by the Author?

Then let none of the three hundred feel uneasy while the business of selection is in progress. The fact of there being such a motion going forward indicates to me that there is a Midianitish army to be attacked. located too close to, or within, Israel's borders. Would any one say that Gideon's army would have been better as it first stood? The retired portion helped in the pursuit.

JAMES E. SPENCER.

Norwich, Ontario.
Sept. 21, 1926.

MOORESVILLE FRIENDS IN COMMUNITY SCHOOL

Plans have been made for a Community School of Religion, by the Mooresville, Indiana, Federated Church Board, through a committee of nine persons consisting of three members from each of the three churches—Christian, Methodist and Friends. The school will begin September 30, and be held every Thursday 7:00 to 8:30 P. M. for a period of ten weeks, closing December 2.

Special Teaching Training Courses will be offered for Sunday School Teachers and all others interested in training themselves for religious service. It is hoped that a large number of young people, especially, will avail themselves of this opportunity to secure training for service. Credit will be given and certificates issued for satisfactory work done in these courses. There will also be classes for those of all ages who do not care to take Teacher Training Courses.

The class period will be from 7:30 to 8:30 P. M. Preceding this period, from 7:00 to 7:30 P. M. a devotional meeting will be held for the entire group, except primary children and Junior boys and girls, who will have devotions in their own rooms.

This school will be held in the Methodist Church where all classes can be accommodated, and the Dean of the faculty will be Lyman G. Cosand.

QUAKERDOM · AT · LARGE

Dorothy Gilbert, graduate of Earlham College, Indiana, who has done graduate work at Columbia University, is now in charge of the girls' athletics and girls' physical education at Guilford College, North Carolina.

After having had the matter under advisement for some time, the Executive Committee of the Five Years Meeting has come to the decision that the 1927 quinquennial sessions will be held at Richmond. The exact date is yet to be determined.

Morris J. Rogers, who has been engaged in Y. M. C. A. work in Honolulu for the past few years and who has recently returned to this country with his family, is completing his college work at Northwestern University where he is specializing in religious education.

Some months ago we announced the appointment of Josiah C. Russell as head of the History Department of Guilford College, North Carolina. Because of ill health he has had to postpone his educational activities and is spending the winter at Colorado Springs, Colorado.

Maria C. Scattergood and J. Howard Marshall are directing the Peace exhibit of the two Philadelphia Yearly Meetings at the various county fairs. They have already visited fairs at Lancaster, Huntingdon, Harrisburg and West Chester, and will go to Reading, Allentown, Leighton, York and Hughesville. Friends in Trenton, N. J., are arranging an exhibit for the Trenton fair.

Leslie Shaffer of Ridgefarm, Illinois, who was graduated from Earlham College in June, and who during his college course has been doing pastoral work in nearby meetings, is serving this year as assistant to Charles M. Woodman, pastor of the West Richmond Meeting, and has special responsibility for the work of religious education which is a prominent feature of the West Richmond program.

The Friends Armenian Mission has published a short "Historical Sketch" of its work from 1881 to 1926. It was commenced by Gabriel S. Dobrashian, a young medical missionary to his own people—the Armenians. The Mission was joined in 1885 by Margaret Clark of England, and in 1888 by Ann Mary Burgess. In 1886, the Armenian massacres compelled Dr. Dobrashian and his family to take refuge in England, and A. M. Burgess has continued the work ever since, giving employment to hundreds of destitute Armenian women through the industrial work. The unsettled condition of Constantinople after the war compelled her in 1922 to remove as many of her Armenian workers as possible to the Island of Corfu, and there the blessing of God is resting abundantly upon her work.

Alfred Lowry, head of the Friends International Service in Paris writes that one of the most significant signs of the time is the marked increase of interest in the problem of the right of conscientious objection to military service. In a country, like France, where conscription has hitherto been accepted as a matter of course, no change in the mentality of the people could be of greater moment. The most interesting peace work of a definitely Protestant character is that of the group of vigorous young pastors in the new outpost stations of the North. The spiritual father of the movement, working among the miners and factory hands of this region where all had to be built up anew after the war, is Pastor Henry Nick, of Lille. The French see where the war has brought them. Some, under the growing financial stress and the burden of daily living, are frankly seeking the easy way out, in the form of a dictatorship, but many others are thoughtfully, if at times over-hesitatingly, turning their steps toward the way of Peace.

Completed records at Friends University, Wichita, Kansas, show that 510 students have enrolled in the regular courses, not including those registered in the Friends School of Music nor at the down-town branch of the Music School. The music students will average 200 when the entire enrollment will be completed, according to President W. O. Mendenhall. It is the largest enrollment in the history of the school. The largest class is the freshmen with 185 members, while the sophomores have 149, the juniors 74, and the seniors 67. Ten have enrolled for special work and two are taking post-graduate courses. The official publication, *University Life*, in the first issue for the fall, announces that the new kitchen for recreation hall has been finished; that the University has, for the fourth consecutive year, shown a surplus of receipts over operating expenses; that a number of graduates in the class of 1926 and other students of last year are teaching in various schools; and that the down-town studios of the school of Music have been opened.

SCHOLARSHIPS NEEDED

Only a few days ago J. Edward Ransome said, "I wish there were twenty scholarships available this year for Friendsville Academy. We could use them all for worthy boys and girls." In addition, the Scholarship Committee of the Academy have six girls, all recommended after their investigation. The Board of Administration hopes that Women's Societies, Men's Classes, and individuals will enter this open door of splendid service promptly. Amounts required vary from $30.00 to $160.50, according to the degree of self help. Communicate with J. Edward Ransome, Belltown, Tenn., or Elizabeth Beals, Friendsville, Tenn.

The Young Friends Association at Allens Neck was responsible for a very pleasant occasion on August 30 when fifty neighbors gathered to spend the evening with Nelson D. Gifford, Jr. and to wish him success in his new work. Before the close of the evening he was given a brief case and a sum of money. A dainty collation of ices and cakes was served. Nelson D. Gifford is the eldest son of Nelson D. and Mary I. Gifford. He was educated at Moses Brown School, Providence, R. I., winning the Corporation Scholarship for Haverford College which he attended one year. He was graduated from Princeton University in 1917, where he was a member of Phi Beta Kappa honorary scholarship fraternity and the Charter Club. After two years as instructor at St. George's School, Newport, R. I., he entered the Episcopal Seminary at Alexandria, Va., and was graduated from there in June of this year. He was ordained at Newport, R. I., June 6, and is now in China where after six months of language study, he will engage in missionary work under the Episcopal church. He expects to remain in China five years.

A most interesting letter from Gertrude Simms Hodgson, formerly connected with the Central Offices, gives a vivid account of her life in Rome. Her husband, James G. Hodgson, is Librarian of the International Institute of Agriculture in Rome, the United States' share in this Institute being financed by the International Education Fund of the Rockefeller Foundation. The outstanding feature connected with Mr. Hodgson's position last spring occurred the last week in April when the General Assembly of the Institute met. With delegates from all the adhering countries in attendance, this Assembly meets in Rome every two years to legislate for the Institute. Among the many elaborate social events occasioned by this meeting was a formal reception at the Chigi Palace given by Mussolini. The Hodgsons, among other delegates, had the privilege accorded comparatively few Italians, of seeing the interior of the Chigi Palace and of shaking hands with the Fascist Dictator of Italy. Mrs. Hodgson says of Mussolini: "He is bigger and less active physically, I imagine, but he reminds me of Napoleon in his serious, im-

perturbable dignity. Though of course I cannot agree with his lines of action in the main, his powerful personality struck me forcibly, and I do not wonder he can dominate. From the fastness of his magnetic reserve he seems to challenge a foreigner: 'Think what you like about me; but here I stand—Italy under my hand of iron—and I do not move!'"....It will be of interest to know that James Hodgson attended this last summer the International Library Convention in Prague, and is expecting to arrive in the United States soon to attend the American Library Association meeting—the fiftieth anniversary of its founding.

NEWS OF OUR MEETINGS

The Friends of Hopewell Meeting, near Straughn, Indiana, are planning to hold a centennial and homecoming meeting, October 10, 1926. There will be an all-day meeting with a basket dinner at the noon hour. A cordial invitation to be present is extended to all interested Friends.

The second annual Quaker Day was held at Memorial Park, New Castle, Indiana, September 19. Sunday School was held at 10 a. m. when W. O. Fox, pastor at Spiceland, addressed the adults, and Lillian E. Hayes talked to the children. President David M. Edwards of Earlham College brought the morning message using "The Church" as his theme. He related facts concerning the Church that all need to know and urged his hearers to awaken to their privileges and duties. In the afternoon his theme was "Peace." There was a large attendance and the occasion was most enjoyable.

Reports from Gasport (N. Y.) Monthly Meeting indicate that it is in a healthy condition, financially as well as spiritually, with its Yearly Meeting quota and budget paid up to date, and all bills paid. Florence Reef was recently elected Clerk, and G. H. Wood, Assistant Clerk and Treasurer of the Monthly Meeting. Herbert Bell and three minor children, who have recently moved to Gasport, were recently taken into membership from Milton Meeting. Twenty-three young people from Gasport attended the New York Young Friends Conference and returned with enthusiastic reports.

Increasing membership and unusually good crops have combined to make necessary and possible the building of new meetinghouses for the Empire Meeting in western South Dakota, and the New Hope Meeting in northwestern Nebraska. Theodore Foxworthy, Superintendent of Nebraska Yearly Meeting, has been helping with the work of soliciting funds for this purpose. The Monthly Meeting at Empire was recently reorganized, a Building Committee appointed, and arrangements made to begin work on the building, funds for which had already been subscribed. Meetings have formerly been held in a schoolhouse. The New Hope Meeting has met all these years in the little church building erected there in pioneer days. Under the recent leadership of their pastor, Lealdes Mardock, and as a result also of revival meetings held a year ago by his son, Hubert Mardock, the work has grown in interest and numbers until there is not room enough in the little church to contain the people who desire to come. Plans for a new building have been decided upon and enough money has been subscribed to assure its erection.

Haddonfield and Salem Quarterly Meeting was held at Medford, N. J., September 16, 1926. The presence and service of Frederick B. Sainty, an English Friend from a meeting in London was appreciated. In the meeting for worship he spoke very acceptably on the subject of Grace. His minute for service read at the business session expressed a concern to visit the smaller meetings of Friends in the United States and Canada including all branches of Friends. The meeting endorsed his minute heartily and he expressed great satisfaction for the kindly reception given him. He said he was a Friend by convincement and was a conscientious objector to war. He also related intensely interesting incidents connected with the origin and growth of his home meeting. William H. Richie returned his minute for service in New England and North Carolina Yearly Meetings and expressed appreciation for the evangelistic work being done and the growth of meetings especially in North Carolina. Franklin S. Blair of Mt. Holly, N. J., shared in the delightful fellowship of the Quarterly Meeting.

A large crowd attended the reception given, September 13, at the Friends Church, Carthage, Indiana, honoring the new pastor, Frank C. Guyatt, the retiring pastor, Charles S. Dudley, and the teachers of the public school. Jesse Henley gave the address of welcome and talks were given by Charles Dudley, Rev. J. I. Meyer of the M. E. Church, Paul W. Linton, Principal of the Public School, Harry Reece of Walnut Ridge Friends Church and a response by Frank C. Guyatt. The main subject of all the talks was co-operation for better churches, better schools and a better community. Mrs. A. J. Carr and Miss Geneva Vandament gave readings while Shailer Kyser rendered a clarinet solo, Mrs. V. L. Tetrick and Mrs. Carr gave duets and Mrs. Tetrick gave a group of songs. The church was beautifully decorated. The social committee served light refreshments.

Home-coming was observed by the Friends Church, at Mooresville, Indiana, September 12. It was a splendid and helpful occasion in fellowship and inspiration. At the morning service President David M. Edwards of Earlham College, Richmond, Indiana, brought a very forceful message on the theme of "The Church," which was a challenge to increase the spiritual life, strength and service of the church. At noon a bounteous dinner was spread on the church lawn, which was enjoyed by the large crowd present. The visiting and fellowship of the noon hour was one of the most delightful features of the day. W. O. Mills presided during the afternoon program. Under the leadership of O. P. Macy a number participated in the program giving reminiscences of interest. J. W. Miles graciously favored the audience with two violin solos, accompanied by Mary Martha Wolfe at the piano, and Mrs. Walter Lydy gave a vocal number in a very pleasing manner, with Leland Mills as accompanist. Dorothea Farmer very entertainingly gave a reading, and a letter was read from Judge Vinson Carter of Indianapolis, who had spent his boyhood days in this vicinity. Many expressed the desire that a Home-coming day be observed next year.

The Friends Meeting at Muncie, Indiana, known by many as "The Friends Memorial Church," will observe the fiftieth anniversary of its founding early in October. Fitting exercises have been planned in which all interested persons are invited to share. On Friday evening, October first, there will be a dinner for the congregation followed by a program. On Saturday afternoon, there will be a Sunday School picnic at the park, especially featuring the recreation of the boys and girls. Several well-known Friends will be in attendance on Sunday who were associated with Joseph A. and Mary Huff Goddard whose loving labor gave life to Muncie Monthly Meeting of Friends. Sunday night a pageant will be presented by some of the younger members of the congregation.

In the write-up of Wilmington Yearly Meeting the name of Isaac T. Johnson was inadvertently omitted from the list of delegates to the Five Years Meeting to convene in 1927.—W. RUFUS KERSEY, Recording Clerk.

The Daily Vacation Bible School idea has taken pretty firm hold of Virginia Quarterly Meeting, Baltimore Yearly Meeting. This is the third year that schools have been conducted in all four of the Monthly Meeting centers. Corinth and Somerton had schools under the direction of Leslie Frazer with two other teachers at each place. Bethel under the leadership of Nathan and Lulu Pickett with four other teachers had a school of 61 pupils. Sedley under the same leadership held a joint school with the M. E. Church having five other teachers and helpers drawn from the two churches, and this school had an enrollment of fifty. The schools at Bethel and Sedley had kindergarten, primary and junior and intermediate departments. The most important feature of the work of the Intermediates

was the preparation of note books giving the story of the life of Christ. The other three grades used the courses prepared by the Standard Publishing Co. A high average attendance was secured in all the schools.

NEWS ITEMS FROM THE A. F. S. C. OFFICE

J. Howard Marshall has arranged quite an exhibit of pictures and charts illustrating the work of the Service Committee since it was organized in 1917. The collection includes pictures of the different types of work in the several Fields, of some of the workers in charge of the Goodwill Centers, photostatic reproductions of interesting letters and declarations from foreign officials, and charts which graphically illustrate the rise and fall of our financial status. This exhibit can be used in local and Yearly Meetings, and it will certainly prove of interest to Friends generally. There are hundreds of photographs on file in the Service Committee office, which very few of our members have had an opportunity to see. The exhibit will serve to share, in a small way to be sure, some of these pictures with you. Howard Marshall, by the way, sailed on the 18th of this month on the "Ryndam," the University Cruise Ship, which is carrying 500 students on a Round the World cruise. He is to be one of the instructors.

The Vienna Center, through Emma Cadbury, reports a very active month of August. First, 46 members of the Sherwood Eddy party found some exhibits of school books, prints of pictures, and city pamphlets arranged for them in the Center, and other courtesies extended to them. Several attended the Meeting for Worship, and one who took part was Mordecai W. Johnson, the recently elected and first colored president of Howard University, Washington, D. C., who spoke very impressively of his own experience of the value of silence in personal life and in public worship. . . . The Center members were very appreciative of the warm interest and sympathy of E. T. Albertson, from Indianapolis, and Mr. and Mrs. Edward Ingraham from the Meeting at Cambridge, Mass., three members of the Eddy party. . . . . Edward Steiner and his wife were welcome guests at the Center. He seemed to be glad to be back at Singerstrasse, where he had helped for a while in the busy days of Relief Work. A number of the guests gave lectures which, in spite of the holiday month, were well attended.

The importance of our Goodwill Centers as meeting places for internationally minded travelers can scarcely be overestimated. Our workers are constantly in touch with leaders in different fields of social endeavor in the cities of Vienna, Geneva, Paris, Warsaw, Moscow and Berlin. They can give reading information on national questions to visitors. They can arrange for their guests to meet a few prominent nationalists or a group of nationalists. In these ways a really international purpose is served when it is possible for visitors from different parts of the world and varied fields of service to exchange experiences and discuss the many pressing problems which are often world wide in their scope. And best of all they meet these travelers as friends—and not as strangers, and take them hospitably into the warmth of their own Friendly circle.

Rudolph Boeck, Clerk of the Austrian Meeting, attended the conference of the International Fellowship of Reconciliation held at Oberammergau. Two hundred persons representing 25 nations took part in the conference. The spirit prevailing was a desire for mutual understanding and while thorough scientific study of all questions was rightly demanded, trust and good will were stressed. Rudolph Boeck feels it very important that much of what was discussed should get aboard among persons of authority in every country, through lectures, study circles and written articles, and that the reports deserve the interest and study of all Friends. One of the speakers, George Lloyd Davies, repeatedly referred to the example of living Quakerism which for 250 years has worked fruitfully in so many directions.

Anna J. Haines has sent word from Moscow that the Soviet Government has given Friends written permission to establish a nurses' training school. The Russian workers are all agreed that there is no better way at present to express the spirit of friendship and goodwill to the Russian people than by establishing this school. The question now is will Friends and others in America see in this a means of rendering Christian service. It cannot be undertaken unless funds are assured for a period of three years. Anna Haines is expecting to come home this fall to assist in raising the money.

The International Secretariat in Berlin have been planning an extensive lecture tour for William E. Wilson, an English Friend. Mr. Wilson has been connected with Woodbrooke for a great many years, and is known to American Friends through his books. He will lecture in German universities.

The third Polish-German conference will probably take place in Berlin late in November. These Minority conferences are making history. Friends in England and America should follow them with keen and sympathetic interest.

Heinrich Becker, the German member of the International Secretariat, is leaving Berlin in October to take up work in Leipzig with an advisory organization for the improvement and building up of popular libraries. He will not be able to act as the German representative on the Secretariat in the future, but will continue his connection with the Verlag (the Friends German Publishing House). Gertrude Pincus will serve temporarily on the Secretariat in his place.

Ilse Lange and Nancy Lauder Brunton have both left Bulgaria. Three nurses from Germany are carrying on the welfare work there, but at present there are no Friends representatives in that country. Ruth Fry was planning to visit Bulgaria in September.

A VISIT TO KYAVAKALI MONTHLY MEETING

The Monthly Meeting at Kyavakali in the Maragoli District, Africa, occurred June 26 and was a time of blessing. I had a concern on my mind to visit Demesi school and arranged with two other schools in that vicinity to gather at Demesi for a union meeting the following Sunday. The attendance was very much smaller than it would normally have been, as there were so many sick in the district. But as it was, there were all that could crowd into the school house, and some outside. It was a very difficult, bush-grown road which had to be driven over to get there, but after certain experiences common to "bush travel" in these parts, we arrived. The crowd soon gathered and the service began.

As my dialect is not pure Maragoli, the teacher very kindly informed the congregation that I could not speak their language properly, but urged them to listen and hear the message which might be given. The interest was splendid; they certainly listened carefully. It was an inspiration to speak to them.

At the close of the service after the teacher had emphasized various points of the message, I asked those from each of the schools to stand who were in full church membership. There were about forty. Then I asked the people who were candidates for membership in each school to stand and there were some seventy of these. Then I requested those to stand who were not yet candidates, but who believed themselves to be Christians, and who were learning the "way of life." About fifty arose. Then after a short exhortation I asked those to stand who had never begun to serve Jesus, but who wished from that day to begin to serve Him. There were thirty-eight of these who one by one from all parts of the school house stood, apparently understanding what they were doing, publicly confessing their intention to seek the Lord and live for Him. We had a precious season of prayer, and commended them to the care of the teachers in charge of the schools in the three places in which they lived, and committed them to the Lord.

On the homeward journey we passed Paulo Agois school just after they had begun the afternoon service and found that Headman Paulo himself was the preacher. He gave some very practical instruction,

and there was also a short message from the missionary. On reaching Vihiga we found that the afternoon service at the station had not yet begun so there was an opportunity with them again that day. I had met with them in the early morning service. The lesson had been the last chapter of Daniel. The third verse seemed to have made a deep impression on the minds of some of the leaders. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." There were many confessions of having been slack about soul winning, and a deep spirit of earnestness that they might be more zealous in winning their own people to the Lord was manifest. I believe many of you will remember these your brethren in the Lord in prayer that they may prove faithful and efficient soul winners in this part of His vineyard.

JEFFERSON W. FORD.

DAILY VACATION BIBLE SCHOOL AT RAM ALLAH

It was different of course, from those in America for the language used was Arabic but still we found very quickly that the things that appeal to the fair haired and blue-eyed children in America will appeal to the black-eyed children in the Holy Land. When the idea was first broached to the Bible School Committee of Palestine, the chairman, who is an Englishman, said, "Well let them try it out at Ram Allah and if it works we can introduce it into other parts of the country." Thus it came about that we at the Mission felt that we must show the other missions of the country and other Christian communities that summer was an opportune time to give the children some intensive religious instruction.

As the idea was new in the land and all but one of our staff were without experience in this kind of work we thought best to limit the number of children to sixty and to charge a small tuition fee of twenty-five cents to help defray expenses. We did stretch the number to sixty-five and then refused all applicants but if we had wanted we could doubtless have enrolled a hundred. About half the number were from the Greek Orthodox Church, about one fifth were Roman Catholics, about the same number of Protestants, and two Moslems.

The program was much the same as a similar school in America with music, Scripture lessons, memory and hand work, and games. The children entered enthusiastically into all the work and the play, many of them arriving in the morning an hour before the time of opening.

We were glad to find that there were Bibles in most of the homes except the Roman Catholic families and we encouraged all the children to insist upon their parents securing Bibles and reading to them from the best of books.

The closing exercises and the exhibition of the children's hand-work was a very interesting occasion. The two little Bible plays of the Good Samaritan and the Finding of the Babe Moses were acted well by the children and the Scripture repeated by them showed the careful and conscientious training that had been given by our teachers, all of whom had received all or a part of their training in our Boarding Schools. To say that the school was appreciated by parents and children is putting it mildly. They would have been only too glad to have had us continue the school another month as some of the former suggested.

A. E. K.

AFTER SEVENTY YEARS

More than thirty relatives and neighbors attended the open house reception held at the home of their daughter, Mrs. H. H. Salisbury, Los Angeles, California, August 30, 1926, extending their congratulations to Hiram Hammond and his wife who were celebrating their seventieth wedding anniversary. They are ninety-four and ninety-two years of age respectively, and as an explanation of their long, useful and happy life they said, "all of our disagreements have been trivial ones and we have always tried to strike the happy medium for the solution of our little differences and serious quarrels have been conspicuous by their absence during our threescore and ten years of married life."

They are of the sturdy pioneer stock that settled Iowa and were married at Le Grande, August 30, 1856, after a courtship of two years. Here, for sixty years he was engaged in the milling business and at 84 years of age was still the active manager. Ten years ago fire destroyed his establishment and they went to live with their daughter at Los Angeles. Five of their six children are still living. Possibly the one most widely known among Friends is Adeline Hammond Hadley, wife of Stephen M. Hadley, Dean of Penn College, Oskaloosa, Iowa, and mother of Ross A. Hadley, formerly Secretary of the American Friends Board of Foreign Missions. She writes: "Father was a birthright member of the Society of Friends, and mother's step-father and mother were Friends, but she had not sought membership at the time of her marriage and he was accordingly disowned for marrying out of the Society. It was not until some ten or twelve years had passed and their six children were born that they sought membership bringing their five younger children with them. Margaret, the eldest, was considered mature enough to decide the matter for herself."

Hiram Hammond was for several years a member of the Board of Trustees of Penn College, and also served Iowa Yearly Meeting for a number of years as Treasurer of the Evangelistic and Church Extension Board, being active along various lines in both the local and the Yearly Meeting.

JOSHUA LINDLEY BARTON

Joshua Lindley Barton, M.D., an esteemed elder in New York Meeting of Friends, entered into rest, September 10, 1926.

Born in the Province of Quebec, Canada, in 1849, of Quaker parents, he was a lifelong Friend. At Oakwood Seminary and Columbia University he pursued his studies and was graduated from the New York College of Physicians and Surgeons. He was a very successful practitioner and a specialist in throat affections, and was for many years medical examiner for the Provident Mutual Life Insurance Company.

Being largely instrumental in starting The Friends Adult School in New York in 1905, he was Chairman of The Adult School Committee, and gave much time and service as a member of the Finance Property Committee, of the Funeral and Reception Committees. He was one of the Trustees of the Educational Fund, and for many years was most intimately connected with the Trustees of the Oakwood School. He was prominent and untiring in his efforts for the uplift of the Colored people in the New York Colored Mission. He was a very prominent working member of New York Yearly Meeting, being deeply interested in all that would promote its influence for good, and develop the latent talents of young people and of new members.

He was one of the trustees of New York Yearly Meeting, member of The Permanent Board, Secretary of the Board of Trustees of The Murray Fund, a member of The Finance Committee and Treasurer of The Committee on Expenditure of The Mosher Fund.

"Faithful unto death," seems most fitting, in reviewing his long and continuously active life, and as the poet Whittier expressed his view of another, it may well be said regarding Dr. Barton:

"The dear Lord's best interpreters,
Are humble human souls,
The Gospel of a life like his,
Is more than books and scrolls."

INTERNATIONAL SUNDAY SCHOOL LESSON

October 10, 1926.

The reports of the spies.

Lesson Material: Numbers 13:1—14:45.

Devotional Reading: Psalm 95:1-7.

Golden Text: We are well able to overcome it. Numbers 13:30.

Topic for Young People and Adults: The Courage of Faith.

Intermediate and Senior Topic: The Brave and Cowardly Scouts.

Daily Readings

Oct. 4—Num. 13.17-24. The Spies Sent Out.
Oct. 5—Num. 13.25-33. The Reports of the Spies.
Oct. 6—Num. 14.1-10. Why Israel Failed at Kadesh.
Oct. 7—Heb. 4.1-7. Shut Out By Unbelief.
Oct. 8—Psalm 46.1-11. Our Refuge and Strength.
Oct. 9—Heb. 11.1-10. Triumphant Faith.
Oct. 10—Psalm 95.1-11—The Danger of Doubt.

Between the Lessons: After the long sojourn at Mt. Sinai, the Israelites found the journey a hardship, and the "mixed multitude" composed in part of Egyptians (Exodus 12:38) often complained. Chapters 11 to 14 of

Numbers tell of various rebellions, of which one was that of Aaron and Miriam against Moses. After a number of stops on the way, they finally reached Kadesh-Barnea, a wonderful oasis near the southern bounds of Canaan. Supplied with the grain and the fruit that grew in the valleys of this well-watered district, and using the pasturage of the nearby hillsides, for their flocks, the Israelites made Kadesh their headquarters for much of the remainder of their wilderness life.

2. *Send men....every one a prince.* Carefully selected men, of ability and leadership, were the kind sent; for faith is not the result of blindness, it is strengthened by observation of facts and by experience. These scouts were to observe the people, the cities, and the natural resources of the country. (vs. 18-29).

28. *Howbeit the people were strong.* Men usually see what they are looking for; so here the men who were looking for difficulties found them. But the two scouts who had faith refused to be stampeded by difficulties.

28, 29. *Children of Anak.....Canaanite.* "Numbers make cowards of us all, and the pale cast of resolution is sicklied o'er by an array of figures. How many people there are who allow themselves to be driven off the field by purely material considerations! They see the Canaanites and the city walls, but nothing else."

30, 31. *Caleb said, Let us go.* Are majorities always right, or may minorities sometimes at least, see more truly, especially if they look with eyes of faith? "Democracy is safe only as it heeds its minorities. The minority can, of course, be wrong, but the majority is trustworthy only as it at least weighs what the minority has to say."

32. *They brought up an evil report.* Fear and doubt often rest on falsehoods and create falsehoods to support themselves. Only faith is true and honest.

WENDELL G. FARR.

Wilmington, College.

BIRTHS

BOWLES—To Lester V. and Margaret L. Bowles, 224 South St. Clair, Wichita, Kansas, August 15, 1926, a daughter, Helen Louise.

HOBSON — To Eber S. and Martina T. Hobson, at the Big Jim Indian Mission near Norman, Oklahoma, September 13, 1926, a daughter, Bertha Marie.

MARRIAGES

GIFFORD-CAMERON — At the home of the bride's uncle and aunt, Edward L. and Ada S. Macomber, of Central Village, Mass., August 24, 1926, Anne Cameron and Ralph E.Gifford of South Westport. The groom is the second son of Nelson D. and Mary I. Gifford of Allens Neck Meeting.

WHEELER-HARRIS—At the Friends Meetinghouse, Worcester, Massachusetts, 9th Month 18, 1926, using the Friends ceremony, G. Eveline Harris and Francis J. W. Wheeler. Leslie H. Barrett, minister in attendance.

DEATHS

BARTON — While spending a vacation at Glens Falls, New York, Dr. Joshua L. Barton, of Manhattan, New York City, September 10, 1926, aged 77 years. Born in Canada of Quaker parents, he became a physician and was a prominent member of Friends in New York. He was president of the New York Colored Mission and also president of the board of trustees of New York Yearly Meeting. Services were conducted at the Quaker cemetery, Prospect Park, by J. Lindley Spicer who paid eloquent tribute to Dr. Barton's numerous accomplishments and acts of service. Many Brooklyn people attended.

COOK—At her home near Harveysburg, Ohio, August 18, 1926, Elma Doster Cook, wife of Amos Cook, and daughter of John and Mary Doster, in her 77th year. Born in Fayette County and educated at Wilmington College, she became a successful teacher. A life-long Friend, she was for many years an elder and a faithful attender of Yearly Meeting, filling well a number of places of trust, and for a time was on the Board of Control of Wilmington College, but most of all she will be remembered as a valiant helper to her husband in the work of gospel ministry, now the appointed head of the Yearly Meeting. Besides the husband, their son and his wife and three children survive her. Interment was made in Miami Valley cemetery.

FAIRCLOTH — At his home in Atlanta, Georgia, September 16, 1926, Junius F. Faircloth, in his 59th year. He had been a member of Black Creek Meeting, Sedley, Va., the most of his life, and funeral services were held at his old home church, September 18. He leaves a large circle of loved ones, relatives and friends.

HOSKINS—At Tucson, Arizona, September 15, 1926, Ellis Clarence, son of Melvin E. and M. Olive Hoskins, of Fowler, Kansas, in his 34th year. Born at Pleasant Plain, Iowa, he suffered much from ill health and spent some years in southern Texas. Last July he went to Tucson accompanied by his father who remained with him while he lived. Besides the father, his mother, two sisters, three brothers and a grandfather survive him.

KING—At his home in Pasadena, California, September 12, 1926, Henry F. King, after a lingering illness, aged 81 years. At the funeral, tributes to his memory were given by Charles E. Tebbetts, Charles S. White and Rachel Lockwood. The pallbearers were well known Friends: J. Clifford Johnson and Wm. V. Coffin, of Whittier, Benjamin Coppock, Levi T. Edwards, Aaron Roberts, A. W. Macy and Wilson Bundy of Pasadena. Interment in Pasadena.

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SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

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Authorized by the Five Years Meeting of Friends in America

Published Weekly by
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THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the editorial management of the paper to
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Richmond, Indiana

Advertising rates given on application
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London, N. W. 1, England
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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

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PRINTERS OF THE AMERICAN FRIEND